1: Karsten--119 [2] (1916-18) 1935 Jivaro
116, 258 (1928-29)

"The JIBAROS obtain their salt from certain saline springs the water of which is boiled and allowed to evaporate gradually. In the part of the Ecuadorian Oriente inhabited by the Jibaros there are two springs of this kind, one at the confluence of the river Mayaiku with the Zamora, an affluent of the Santiago, and another more towards the east, at the spot where the small river Curi-Curi unites its waters with the Mangosiza, which in its turn runs down into the Morona. Most of the salt arriving at Macas comes from the Curi-Curi. The saline spring existing here is small and generally it is wholly covered by dirty water, slime, and brush heaps brought there during inundations. The first thing to be done therefore, when salt is prepared, is to cleanse the spring. A large piece of bark is formed into a sort of tube and stuck into the spring in an erect position, whereupon the dirty water is drawn off. From the pure salt water rising in the tube the salt is prepared."

1: Karsten--119-120 (1916-18) 1935 Jivaro
116, 258, 784 (1928-29)

"The obtaining of the salt is a real ceremony. Great care is considered necessary, since there is always the danger that the clay pots in which the salt water is boiled may burst. A number of clay pots are arranged in a long row, placed on fires made with chonta wood; another kind of wood would not do. Since the salt is produced by [120] allowing the water to evaporate gradually, it must be boiled at a slow fire, and as the water in the pots dries up they must again be filled. The pots, however, cannot be filled except by a man who is specially qualified for this work: it is an old experienced man who has prepared or obtained salt before and is considered to have a 'steady hand'. He must fast for the whole time that the boiling goes on, for if he filled his stomach with food or manioc-beer the pots would burst and the salt be spoiled. The same would happen, according to belief of the Indians, if an inexperienced man filled the pots. Other men may carry the salt water from the tube placed in the spring, but the old man must pour it into the pots. The boiling begins at five o'clock in the morning and is continued without interruption the whole day and the following night until dawn. Then all the pots should to be full of salt and the boiling is finished."

12: Rivet--614 (no date) 1907 Jívaro
116, 437, 258

The commercial relations are very restricted. The natives fatten hogs and raise chickens to sell to the whites, where they are in contact with them. The exchange of salt is certainly the most important because of the rarity of this product in the region. The few sources of salt in the forest are jealously exploited by the neighboring tribes. One of them, called Huénunga, is situated on the borders of the river Maembaimi, another exists not far from the river Zhuizha and bears the name of Mayahiko (1). The Jívaros often go there from considerable distances. The water is collected and evaporated in clay pots; at the end of two or three days it is only necessary to break the container to obtain a big ball of very hard salt.

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1. Vacas Galindo. Limites Ecuatoriano Peruano, op. cit. I III, notes on pages 416 and 417. The commerce in salt is very old among the Jívaro. We have actually seen the origin of the struggle between them and the Canaris was over the possession of salt sources.

34 Harner E-4, 5 (1956-1969)1973 SD9 Jivaro SD9

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317
• 258
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18. The saline spring from which almost all of the salt used by the interior Jivaro is obtained. Those living within a day or two of the spring boil the water in pots and trade the resultant salt to more distant neighborhoods (near the upper Río Mangosiza in the eastern Cordillera de Cutucú, 1956-57).

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